THE

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Very seasonable for these times.

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Christ is the way, faith, hope, and love.

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These books are all written by *John Hart*, and sold by *VV. Thackeray.*

The plain Mans plain pat[h]

way to Heaven.

*Mat.*7.13.14. Enter ye in at the ſtrait gate; for wide is the gate, and broad is the way that leadeth unto deſtruction, & many there be that go in thereat: but ſtrait is the gate, and narrow is the way that leadeth to Life, and few there be that find it.

THeſe words Beloved, are the Words of our bleſſed Lord & Saviour Jeſus Chriſt: and therefore do crave every good Chriſtians attenti[on] being ſpoken by ſo good a Maſter, who not only loved us, but laid down his life for us, as it is Rom. 5.6,7. whilſt we were ſinners, Chriſt dyed for us. And Beloved they are not only the words of good counſel, not for the body onely, but the ſalvation of our ſouls, plainly declaring unto us the way to heaven, which is not the common beaten road of the world: the way to heaven is a ſtrait & narrow way, a hard way, a thorny way, & whoſoever would be ſaved muſt walk in this way: beloved, I beſeech you to conſider, heaven coſt our Saviour a dear price, his precious life & blood, had he not ſhed his blood, it had been impoſſible for us to have come to heaven. And beloved, conſider alſo that notwithſtanding it coſt Chriſt

it is like to purchase heaven for us, yet it is no easie matter to get to heaven is altogether up hill, & though it be painful and difficult, yet it is worth our pains at last, there are treasures in heaven, joys unspeakable, and full of Glory, such things as St. Paul saith, 1 Cor. 2 9. That eye hath not seen, ear hath not heard, neither hath it entred into the heart of any man, to conceive the things that God hath laid up for those that love him. God hath laid them up for us. Did we but seriously consider the happiness of the Saints in Heaven, we should be willing to undergo any thing here below, so we might get thither. It is the opinion & fond conceit almost of all men, that they shall go to Heaven, and they hope to be saved as well as the best, though they walk not in the way, but let them take heed how they deceive their own souls, for the Scripture says plainly, that those that would be saved, must first be new creatures, they must be born again, John 3. Except a man be born again, he cannot enter into the Kingdom of Heaven: Secondly, they must not live after the flesh and lusts of men, but after the will of God, 1 Pet. 4. 2. And how doth God in his word say men should Live if they would be saved. First, we must live a Life of faith. He that believeth shall be saved but he that believeth not is condemned already, the wrath of God abideth on him, Joh 3. 36. Secondly,

condly, he that would be saved must Repent; God commands all men every where to repent, Acts 17. 30. Repentance must follow after faith: Thirdly, we must be willing to forsake all for Christ. And the young man said unto him, good master what shall I do to be saved? saith Christ, Sell all that thou hast, and give to the poor, and follow me, and thou shalt have treasure in heaven, Mat. 19. 21. Men must not say, I have bought a Farm, I have Married a Wife, therefore I cannot come. Fourthly, those that would be saved must be holy and unblameable, walking as Christ walked: they must dye unto sin, & live unto righteousness, for no unrighteous Person shall inherit the Kingdom of Heaven, 1 Cor. 6. 10. Heaven is the reward of holiness, Having your fruit unto holiness, and the end Everlasting Life, Rom. 6. 22. And lastly, he must not do this once or twice, but he must serve the Lord in righteousness & true holiness all the days of his Life, Luke 1. 75. For he that continues unto the end shall be saved, Mat. 26. 21. Therefore unless men be such as God in his Word requires they should be, in vain do they say they hope to be saved by Christ, unless they live as Christ lived, holy as he was holy, for certainly all those that live in sin, and dye in sin without repentance, shall come short of heaven: and truly, beloved, heavenly counsel was never more need-

ful then now, in these last and worst of times, which abound so much with sin & wickednesse, which plainly shews that these are the last times, as S. Peter saith, 2 Pet. 3. 3. In the last days shall come scoffers, walking after their own ungodly lusts, self-lovers, covetous, blasphemers, proud, disobedient to parents, unthankful, unholy, truce breakers, false accusers, despisers of those that are good, traitors lovers of pleasure more then lovers of God, 2 Tim. 3. All which things the Lord knows is too evidently seen among us at this day

How is Religion & the ways of God scorn'd and reproached at this day, not only by loose & lascivious persons, as Swearers, Drunkards, Sabbath-breakers, and such like ungodly Wretches, but by a Generation of Vipers sprung up amongst us in these our days, called Quakers, Shakers, and Ranters, who pretend holiness: and are outwardly cloathed in sheeps cloathing, but are indeed such as our Saviour speaks of in Matth. 7. 15. Wolves in sheeps clothing. who despise dominions, and speak evil of dignities, turning the grace of God into wantonness, denying the only Lord God, and our Saviour Jesus Christ as S. Jude saith. Who resist the truth, being men of corrupt minds, having a form of godliness, but denying the power thereof, 2 Tim. 3. 5. Professing they know God, but in works they de-

ny him being abominable and disobedient, & to every good work reprobate, Tit. 1.6. Labouring to beat down Magistracy and Ministry which is the great work the devil aims at, that so he may the more easily delude souls, if once the devil could but beat down Ministry & Magistracy, he would go on in deluding Souls without opposition, all were his own then. And therefore the counsel St. Jude gave the Christians in his days, is now very seasonable in these ungodly times, for every good Christian: that they would beware, lest they be led away with the error of those wicked ones, and so fall from their own stedfastness and come short of heaven, bringing on themselves Eternal Destruction.

And indeed this Epistle of St. Jude is very seasonable for these times, and I beseech every good Christian seriously to read it, see there the dreadful judgement of God against Sinners which is written for our examples. Not that we should follow them, but that we should be afraid to sin against God as they, for certainly if God spared neither the old World, nor the Israelites nor the Angels that fell, but hath reserved them in Everlasting Chains under the darkness until the judgement of the great day, he will not spare us if we sin as they did: And likewise Sodom and Gomorah, & the Cities about them, are set forth for an example, suffer-

ing the Vengeance of Eternal Fire. God hath hung them out in chains, that all may take notice and be afraid to sin as they did, & certainly God is the same God now, as he was then; he's yesterday, to day, and for ever the same; & if you will (notwithstanding his examples) presume to go on in sin, he will certainly bring upon you the same judgements; & truly the sins of Sodom are at this day the sins of England, Pride and fulness of bread: The Lord grant we have not the judgment of Sodom, fire & brimstone e're long poured down upon us. Let England, especially London, seriously remember the sad examples of fire. Now then Christians, I beseech you take the good counsel of St. Paul, Ephes. 6. 11. 11. Put on the whole Armour of God, for never was more need: now the Devil is most busie to destroy souls it becomes Christians to be the best arm'd, we should count it a folly in that man that should know the Thief would come & rob him, & would not provide and arm himself against him. Now Sirs, consider the devil seeks to rob you of your precious Souls, therefore arm your selves, be not unprovided when you may be armed: the armor of God is armor of proof, & will beat of all the fiery darts of Satan, resist the devil and he will flye from you, Iam. 4. 7. The devil is not able to hurt that soul that hath the armor of God, & what this armor of God is, St. Paul tells us in Ephes. 6.

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14,to 19.Stand therefore,having your loins girt about with truth, and having on the breast-plate of righteousnes. and your feet shod with the preparation of the Gospel of peace, above all taking the shield of Faith, wherewith ye shall be able to quench all the fiery darts of the wicked: and take the Helmet of salvation,and the sword of the spirit, which is the word of God, praying alwaies with all prayer & supplication in the spirit, & watching thereunto with all perseverance. For whosoever shall call on the name of the Lord shall be saved, Rom. 18.14.

And this is the armour which every one that would go to heaven must put on: for either we must be Souldiers of Christ,or the Slaves of the devil,for all those that fight under satan are his slaves, therefore let us put on this armour of God & work out our salvation with fear and trembling. To which end our Saviour directeth, and plainly shews us the way to Heaven; which although it be a hard way, & a strait way, yet it leadeth unto a blessed life, & what though we be scratcht in the way with briers & thorns and endure some hardship for a time, yet when we come to heaven,it will surely make us amends at last.

Did not our Saviour himself, & all his Prophets and Apostles go to heaven through many difficulties; how were they buffeted,scourged

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and mocked, yea, spitted on, & despightfully used by wicked & ungodly Men: did it not cost Christ his dear life & precious blood to purchase life & heaven for us: did not the Saints of God in all ages willingly endure any thing for Heaven, they were content to part with all, knowing they had in heaven a better and more enduring substance. See what they suffered with joy for heaven, Heb. 11. Abraham left his countrey & inheritance; Moses forsook Ægypt, chusing rather to suffer with Christ then to enjoy the delights of sin: others stopped the Mouths of Lyons, quenched the violence of the fire, were tortured had tryals of cruel mockings, yea, bonds, and imprisonments; they were stoned, sawn asunder, slain with the sword, wandred about in Sheep-skins & Goat-skins, being destitute, afflicted, tormented, wandring in Mountains & desarts, dens & corners of the earth, of whom saith the Apostle, the world was not worthy. They of whom the world was not worthy were accounted by wicked & ungodly men not worthy for to live and sojourn in the world. Did not all the Martyrs suffer death with joy for heavens sake, according to that scripture, account it all joy when you fall into divers temptations, Jam. 1. 2. How did Paul and Silas sing in Prison, Act. 16. 25. They rejoyced, God accounted them worthy to suffer for heaven. They were resolved no difficulty should debar them

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from heaven: being perſwaded, that neither death, nor life, nor things preſent, nor things to come; neither tribulations, nor perſecutions, nor any thing elſe ſhould hinder them from heaven, Rom. 8. 38. Chriſt having told them that they ſhould be hated of all men for his names ſake: yea they that kill'd them, ſhould think they did God good ſervice, John 16. 2. Becauſe they belong to heaven, therefore the world hated them, they were aſſured of the Truth of the Word of God, which ſaith, that through many many Tribulations we muſt enter into the Kingdom of heaven: & is it not much better to ſuffer here a light affliction, as the Apoſtle calls it, which is but for a moment, then for a little ſeaſon to enjoy the pleaſures of ſin, & be Eternally in hell, in everlaſting torments, which ſhall never have end. O conſider this, all ye that forget God & deſpiſe his Word & Miniſters. Know this all ye Ranters, Quakers Drunkards and Swearers, who work at the Word of God, God will one day reckon with you for all your ungodly courſes & works of darkneſs, and then your maſter the devil whom you ſo much delighted to ſerve, will pay you your wages fire & brimſtone eternal torments for ever, & then you will wiſh & ſay, when 'tis too late; O that I had ſerved God: O that I had not walked in theſe ungodly courſes: when God cryed unto you to repent, you would not hear, & now you

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are in hell roaring & crying to be eased of your endless torments, God will not hear you: at the day of judgement, the eyes of wicked men shall be opened, they could see no Pleasure in the ways of God, but still their delight was in sin, it was sport & pastime for them to sin & offend the Lord. Oh, but what would they give now to be sav'd they who before would not forsake one of their sins though it were to save their souls, now they would give ten thousand Worlds if they had them, to have but one hours ease & liberty to get Salvation? What shall it profit a man to gain the whole world, and loose his own soul, Mat. 15. 19.

Let every one therefore repent & return unto the Lord, for he is merciful & full of compassion, strive to enter in at the strait gate, and do not deceive your poor souls, by thinking you shall go to heaven for your good meaning, for it is written. Not every one that saith unto me, Lord, Lord, shall enter into the Kingdom of heaven (saith Christ) but he that doth the will of my father which is in heaven, Mat. 7. 21. Men think if they do but come to Church, & have a good meaning they shall be saved, O how many deceive themselves by this? S Chrysostom, who preached to that great City Antioch, did believe, that of two hundred thousand that came to hear the word, scarce 100 souls should be saved; for if men would be saved, they must

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not only be hearers but doers of the word, as S. Iames saith, Iam. 1. 22. The Scribes & Pharisees thought they should go to Heaven before any others. Why? they fasted, they gave alms, they did more then come to Church, and yet they came short of heaven, & doth not Christ say that except your righteousnes shall exceed the righteousnes of the Scribes and Pharisees, ye shall never inherit the Kingdome of heaven, Mat. 5. 16. O how many thousands are in England, whose Righteousnesse comes infinitely short of the righteousnes of the Scribes & Pharises; nay, indeed have none at all neither seek for any: but on the contrary, delight in nothing but uncleanness, Drunkennes and other lascivious sins: Of which S. Paul saith, They that Live and dye in them, shall never inherit the Kingdom of heaven, 1 Cor. 6. 10. But shall be cast into utter darkness, where there shall be weeping and wailing, & gnashing of teeth.

Oh that men would be wise, and consider their latter end, for as the tree falls, so it lies. If men will live in their sins they shall dye in their sins, and perish for ever. For without holines no man shall see God, Heb. 12 14.

The young man in the Gospel he enquired after salvation, saying: good master what shall I do to be saved? But how many are there in England, who never in all their Life long so much

much as think of heaven, and the salvation of their precious souls: let the Lord call never so loud by the voice of his Ministers, lifting up their voice like a trumpet, or by the voice of his words & works, by his mercies which should invite men to come in & by his judgments which should affright them, how do they lye snoring & sleeping in their sin, & never awake? but let the world call, and presently they stir, let but a door be opened now to get riches, & be great in the world, how do men thrust & throng, & every one strive to go before another? but the Ministers of God may cry & call till their heart ake, for men to go to heaven, & then sadly complain to the Lord as Isaiah did Isa. 53 1. Lord, who hath believed our report? We have toil'd all day, all the days of our lives, & have caught nothing. The net of the Gospel hath been always spread out, and yet scarce one soul taken in it? We read in Acts 2. 40. That at one sermon of S. Peters, three thousand souls were converted to the Lord, but now we may hear three thousand Sermons preached, & scarce one soul brought to heaven: men are altogether of Gallio's mind, Act. 18. 17. They care not for these things. Never was there since the days of Adam so much means of grace and salvation as now, have we not line upon line, precept upon precept, sermon upon sermon, mercy upon mercy & yet all will not do. Men stop their ears

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and refuse to hear the voice of the Charmer, charm he never so wisely. O I fear it will be more tollerable for Sodom & Gomorah in the day of judgment, then for Eng. And not onely the men of Nineve, but the cruel Jews & turks shall rise up in judgement against us, except we repent; what Nation or People is there at this day, that God hath bestowed so many mercies on, as upon Eng. the Lord hath given us not only his Gospel, but also peace & plenty of all things, & yet notwithstanding the grace of God hath so abounded towards us, that we have turned his grace into wantonness, because the goodness & mercy of our God hath abounded towards us, we have made our sins to superabound against him, How justly might the Lord for our unworthiness even cause the devouring sword to be unsheathed again amongst us, and cause us to sheath it in one anothers bowels again, and not only send the sword among us again, which is ready to be drawn, but his Destroying Angel with that sad & heavy judgment the noysom pestilence, which the Lord hath bin pleased in much mercy to keep from among us a long time, even to admiration, & even sweep us away in his wrath & indignation, even every one of us. It is the Lords mercy we are not consumed, Lam. 3 22. Did not the Lord renew his mercies every morning we should be in hell e're night. Ah the Lord spare us, & have mercy

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on us, for it is greatly to be feared these three heavy judgements Plague, Famine, & Sword are even ready to fall upon us. How justly might the Lord give us a Famine, not onely of bread, but also of hearing the word of the Lord, even because we have dispised it, & loathed it as the Israelites did the Manna, the Lord rained from heaven heavenly food, and it was loathed by wretched men.

How sadly the Lord hath caused Ireland, & Germany to feel these three heavy judgements is fresh in every mans memory, & is not Eng. as sinful a nation as any of these were? Yea, Eng is at this day an unthankful & unholy people, a rebellious nation, who stand it out against the Lord. But let Eng. know, the Lord will be revenged on them. Shall I not be revenged on such a nation as this? saith the Lord) Yea, I will be revenged on them. O that men would see the goodness of the Lord, and now to day, even while it is called to day, & turn to the Lord by Repentance, for who knows whether the Lord will have mercy? Yea, he will have mercy upon us if we repent. As I live (saith the Lord) I desire not the death of a sinner, but rather that he should turn from his wickedness and Repent. Turn ye, turn ye, saith the Lord, Ezek. 33: 12. And I will have mercy upon you. If there could have been found but ten Righteous Persons in Sodom, God would

have

have spared it, Gen. 8. 33. And may not the Lord spare us yea, he will spare us if we Repent. See what the Lord saith, Isa. 55. 7. Let the wicked forsake his way; and the unrighteous man his thoughts, & turn to the Lord, and he will have mercy on them: let every one therefore speedily repent without delay, & strive who shall begin first, if every one would sweep his own door, the whole street would soon be clean, and if every one would repent of his own sins, the sins of the whole Nation would be blotted out. Yet forty days and Nineve shall be destroyed, saith the Lord, and yet upon their repentance the Lord pardoned them; & if ever they would go to heaven it must be by faith and repentance, for no repentance, no salvation. Except ye repent, ye shall all likewise perish, saith our Saviour, Luke 1. 3. Without holiness no man shall see the Lord, Heb. 12. 14. And without repentance there can be no holiness, for holiness is the fruit of repentance: if we be not holy here, we shall never be happy hereafter. God himself hath said so and he is no lyar. The Devil may perswade you otherwise, but he is a lyar, and the father of lies, Job 8 8. He will perswade you so, onely to delude your souls & draw you into hell: he speaks you fair, but it may be he will tell you another tale in hell, he is like a great Bragadorio, that promiseth great things, but indeed hath nothing

to pay but hell & damnation: all this will *I* give thee, if thou wilt fall down and worship me, saith the devil to our Saviour, Mat. 4. But I pray whose is the world, Is not the Earth the Lords, & the fulness thereof, Psa. 24. 1. The devil hath nothing at all to do with it, but as God gives him leave: riches & honor, worldly honor & greatness, are the devils bait to catch poor souls, he lays these things before their eyes, but it is the soul he aims at, the end of his work is to delude poor souls, the devil promiseth much, & hath nothing to pay but hell & damnation, & yet how many believe him? Let the Lord say, here is my Christ, take him, much good may he do you, here is pardon of sin, receive: here is life & salvation, heaven & happiness; & who is there that dares to receive? you will not come to me that you might have life (saith Christ) but let but the devil say, you may go on in your sins, take your pleasure in the world, all shall be well with you, it is time enough to repent hereafter, how readily do men believe him? but if men did but know and believe whither they are going when in sin, they would go another way: The way of Sin is the broad way to hell, you may go merrily along, its down the hill you are running, but take heed, you will fall into hell at last. It is just with men going to hell, as it was with the man that was to go over a great river on a narrow bridge, he puts on his spectacles, and so the bridge seemed wider

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then it was, & the poor man walks on securely, & so falls beside the bridge, & is drown'd: Wicked men, they look on the World with the Devils spectacles, & so it seems very pleasant & delightful, & they run on securely (as we say) without fear or wit, not considering that every step they tread they are are ready to fall into Hell. O sinners consider when you are Sinning, you are dancing about the mouth of Hell, & if the Lord should but snap in sunder the slender Thread of your Lives you would presently fall into Hell: men think the pleasures of sin are sweet, the Lord knows they are bitterness in the latter end; the sweet meat of sin will have sowre sauce. Sin is the dearest commodity in the world, you'l repent your bargain at last, you will say then, the devil was too hard for you, he cheated you, you gave him too much, sin cost men their lives, and their souls more precious then Pearls, or Rubies, and loose heaven too by the bargain: the wages of sin is death, but the Gift of God is Eternal Life, through Jesus Christ, Rom. 6.22. strive therefore to enter in at the strait gate, get to Heaven though the way be hard, yet strive: you have the command of Christ, his example, the example of all the prophets & Apostles, & having such a cloud of witnesses, be not discouraged, but run with Patience the Race that is set before you, suffer not Satan to deceive you, if you do you will surely repent it when it is too late. Consider by the

example of Dives and Lazarus, is it not better think you to be in heaven with Lazarus then to be in hell with Dives? Dives wanted nothing on earth, had the world at will, fared deliciously every day, but is now in hell and wants a drop of water. Lazarus he lived in great want and miseries, had not wherewithal to relieve his hungry body full of sores men they looked scornfully on him and did him not so much favour as the dogs, they came and licked his sores, but Dives denyed him the very crumbs that fell from his table to the dogs. What think you, did not Lazarus endure much hardship to get to heaven, he was here in much misery, full of woes now in heaven hath rivers of pleasures, joy unspeakable, and full of glory. Beloved it is better to beg our Bread here with Lazarus for a little season on Earth, then to beg our water with Dives in Hell to all eternity: we should not judge that worth much now in the time of our life, which shall be of no worth hereafter, Riches (saith Solomon) make themselves wings and flye away, they are uncertain, here to day and gone to morrow, as woful experience tells us, & are worth just nothing in the day of Judgement in the life to come they are worthless things, there will be an end of them, But godliness hath the promise of this life that now is and the life to come, 1 Tim. 4. 8. When Dives was in his pontificalibus, had his purple cloathing, and dainty fare every Day.

who

who would not be Dives then? almost every one; but when we read of Dives in Hell Torments, then who would be Dives? certainly none at all: Dives would now be content in the estate of Lazarus 10000 years if he might be released out of his torments. So likewise when we read of poor Lazarus a begger full of sores, wanting Bread, in great distress of body, who would be Lazarus in that case? certainely none at all. But when we read of Lazarus in Abrahams bosome, Lazarus is in heaven, then who would not be Lazarus if he might? but if we would be Lazarus in heaven we must be Lazarus on earth: if we would Dye the death of the righteous, we must live the life of the Righteous, if we would sit down in the kingdom of heaven with Abraham, Isaac, and Iacob, and all the Prophets Apostles, & Saints of God, we must tread in their steps, they have beaten the way, they have made it plain for us if we will, their path is clearly to be seen, we must walk as they walked soberly, Live as they Lived, holy and righteously all our days: indure hard-ship as they did, as you may see in the word of God, what did the Prophets and Apostles of our blessed Lord and Saviour undergo, S. Paul tells us in his book of Martyrs, Heb. 11. They were persecuted, ston'd, imprisoned, sawn asunder, mocked, scourged, despised by Men, wandred about in sheeps-skins, &c. And other Apostles and Saints we read of, some torn in pie-

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ces by wild beasts, others put in scalding Oyl, some had their skins flayed off alive, dragged about with horses, & our Smithfield is a good witness of the sufferings of the Martyrs, & besides we read of late the sad tydings of the sufferings of our brethren in Savoy, which may make every good Christians heart bleed, to hear how they were scorcht by fire, dasht in pieces against the the Rocks, not pitying nor sparing even tender sucking Infants, but destroying all, the Lord make us sensible of his saving mercies towards us, that we are not delivered into the hands of such bloody wretches: therefore S. Paul saith, Let us run with patience the Race that is set before us: it is but for a little while, & in due time we shall receive our reward, if we faint not, Heb. 12. 2. Let us then labour, not for the meat that perisheth, but for that which endureth to eternal life. So demeaning our selves here, as those that look for the comming of our Lord Jesus, who shall render to every one according to their works. And know, that although the righteous meet with hard fare in the World, yet their end shall be joy & peace, when the wicked men although they be crown'd with rose-buds, and bath their paths wash'd with butter, & live an 100 yr. in pleasure, yet they shall die accursed, for there will certainly come a Day when all mankind, rich & poor, shall appear naked before the great Tribunal of the Lord, & then what will

become

berome of riches & honor, beauty & pleasure: then the Crowns of Kings, & the rags of beggers shall all be laid aside, & all without respect of persons, receive sentence according to the Deeds done in the flesh, then pride & luxury, swearing, & drunkenness, swaggering, complemental oaths, & all other vile & lascivious courting, & adorations of beauty, the so much admired & studied sins of the gallants of the world, shall be pronounced out of the mouth of God himself, to be nothing else but glittering abominations, then the adulterating wares, light & doubtful weights, and false measures now almost woven into the very Art of trading, shall be pronounced to be nothing else but misteries of iniquity, & self-deceiving & shall be rewarded with eternal fire: & then the Poor despised profession, & professors of the Power of godliness, who Tremble at the Word of God, make conscience of their ways, & forbear not only vain & wicked oaths, but also idle words, whose hearts bleeds for the abomination of the times, and the wickedness of those among whom they Live. Who walk humbly & mournfully before the Lord, in an exact holy conversation, in the midst of a crooked & perverse generation, shall in good earnest be pronounced from the mouth of God himself, to have walked in that true & narrow way that leadeth to eternal life, then the wicked & ungodly, who mocketh at the Word of God, when it is too late, shall be forced to confess

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and say, O what fools were we! we accounted their lives madness, & judged their end to be without honour. How are they now reckoned among the Saints, and have their portion in heaven, sitting down with Abraham, Isaac, and Jacob, in the Kingdom of their God; and we who lived in pleasure, and walked in this easie and smooth way are tumbled down to hell, there to receive the just reward of our ungodly sayings and doings, Eternal Torments for ever and ever.

Now to conclude all in a Word let every one of us take the good counsel of Solomon, to remember our Creator in the days of our youth; rejoyce O young man in thy youth, and let thy heart chear thee, but know for all this thou must come to Judgement: remember there is both a heaven & a hell, a Heaven to reward thee if thou dost well, a Hell to torment thee if thou dost ill; labor then to be of the number of those, to whom the Lord shall say at the last and great Day of Judgement.

Come ye blessed of my Father, inherit the Kingdom prepared for you from the beginning of the world, Mat. 25. 5. Unto which Kingdom the Lord of his mercy bring us all.

Now the God of peace which brought again from the dead the Lord Jesus Christ that great Shepherd of his Sheep, through the blood of the everlasting covenant, make us perfect in every good work, to do his will, working in us that which is well-pleasing in his sight, through Jesus Christ our Lord, to whom be glory and honour now and for ever, Amen.

FINIS.